

FIRST PRESBYTERIAN CHURCH

Fort Oglethorpe, Ga. | www.FPFO.org | 706.866.2521 | 1 Harker Road

THE ORDER OF WORSHIP | THE LORD'S DAY | AUGUST 13, 2023 | 10:45 A.M.

The Announcements

Please submit your prayer requests and/or record your attendance at worship with us:



*The Call to Worship

~ God's People Respond to His Call to Worship ~

*The Hymn of Praise No. 660 "O God Beyond All Praising"

*The Prayer of Adoration

*The Confession of Faith Heidelberg Catechism No. 60

Q. How are you righteous before God?

A. *Only by true faith in Jesus Christ. Even though my conscience accuses me of having grievously sinned against all God's commandments, of never having kept any of them, and of still being inclined toward all evil, nevertheless, without any merit of my own, out of sheer grace, God grants and credits to me the perfect satisfaction, righteousness, and holiness of Christ, as if I had never sinned nor been a sinner, and as if I had been as perfectly obedient as Christ was obedient for me – if only I accept this gift with a believing heart.*

The Law of God Romans 13:8–10

Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." Love does no wrong to a neighbor; therefore love is the fulfilling of the law.

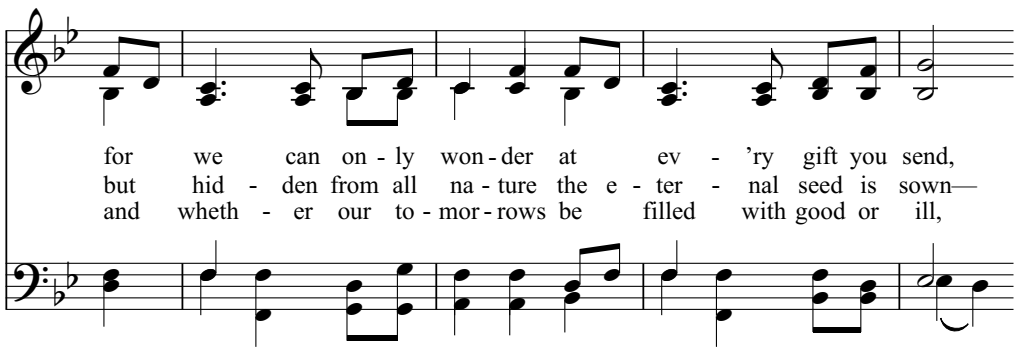
O God beyond All Praising



1. O God be-yond all prais-ing, we wor-ship you to-day
2. The flow'r of earth-ly splen-dor in time must sure-ly die,
3. Then hear, O gra-cious Sav-ior, ac-cept the love we bring,



and sing the love a-maz-ing that songs can-not re-pay;
its frag-ile bloom sur-ren-der to you, the Lord Most High;
that we who know your fa-vor may serve you as our King;



for we can on-ly won-der at ev-'ry gift you send,
but hid-den from all na-ture the e-ter-nal seed is sown—
and wheth-er our to-mor-rows be filled with good or ill,

at bless - ings with - out num - ber and mer - cies with - out end:
 though small in mor - tal stat - ure, to heav - en's gar - den grown:
 we'll tri - umph through our sor - rows and rise to bless you still:

we lift our hearts be - fore you and wait up - on your word,
 for Christ, your gift from heav - en, from death has set us free,
 to mar - vel at your beau - ty and glo - ry in your ways,

we hon - or and a - dore you, our great and might - y Lord.
 and we through him are giv - en the fi - nal vic - to - ry.
 and make a joy - ful du - ty our sac - ri - fice of praise.

Michael A. Perry, 1982
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THAXTED 7.6.7.6.T.
 Gustav Holst, 1918
 arr. Brian E. Coombs, 2003
 ©Brian E. Coombs
 harm. OPC/URCNA 2016
 ©2017 Trinity Psalter Hymnal

The Confession of Sin

Our heavenly Father, You have clearly told us in Your Word that You have blessed us with every spiritual blessing in Christ and chosen us in Him before You even created the world, to be holy and blameless in Your sight. We are thankful for our high position in Christ. But we confess to You that we have failed to live up to the holy and blameless position. We have sinned daily against Your divine majesty by thought, word, and deed. We confess that our sins are the reason Jesus suffered and died. Forgive us from our manifold sins against You and cause us to grow into the people You created us to be by the power of Your blessed Holy Spirit. Amen.

The Silent Confession

~ God Answers His People and Speaks in the Scripture ~

The Assurance of Pardon.....1 Corinthians 1:28–30

God chose what is low and despised in the world, even things that are not, to bring to nothing things that are, so that no human being might boast in the presence of God. And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption.

*The Psalm of Thanksgiving No. 111.....“O Give the LORD” (pages 2-3)

1. ¹O give the LORD whole - heart - ed praise. To him thanks -
2. ²His saints de - light to search and trace his might - y
3. God's won - drous deeds of faith - ful - ness his peo - ple
4. ⁵God's prom - ise shall for - ev - er stand; he cares for
5. ⁷His works are true and just in - deed; his pre - cepts

giving I will bring; with all his people
 works and wondrous ways. ³Ma - jestic glo - ry,
 • ever keep in mind. ⁴His works of love and
 those who trust his word. ⁶Up - on his saints his
 are for - ev - er sure. ⁸In truth and righ - teous -

I will raise my voice and of his glo - ry sing.
 bound - less grace, and righ - teous - ness his work dis - plays.
 • gra - cious - ness re - veal that God the LORD is kind.
 might - y hand the wealth of na - tions has con - ferred.
 ness de - creed, they shall for - ev - er - more en - dure.

6. ⁹From God his saints' redemption came;
 his cov'nant sure no change can know.
 Let all revere his holy name
 in heav'n above and earth below.

7. ¹⁰In rev'ence and in godly fear
 man finds the gate to wisdom's ways;
 the wise his holy name revere.
 Through endless ages sound his praise!

~ We Respond to God's Grace with Offerings of Ourselves and Our Needs ~

The Encouragement to Give1 Corinthians 16:2

On the first day of every week, each of you is to put something aside and store it up, as he may prosper.

The Offertory

The Great PrayerDavid Bosshardt

***The Psalm No. TH88....."With Grateful Heart" (Psalm 138)**

88

With Grateful Heart My Thanks I Bring

I will praise you, O LORD, with all my heart; before the "gods" I will sing your praise.
Ps. 138:1

Capo 1: Γ (A) (D) (A) (E) (A) (E⁷) (A) Γ (D) (A)

1. With grate - ful heart my thanks I bring, be - fore the great thy
 2. I cried to thee and thou didst save, thy word of grace new
 3. O Lord, en - throned in glo - ry bright, thou reign - est in the
 4. Thou wilt stretch forth thy might - y arm to save me when my

(E⁷) (A) (E) (A) (D) (A) (E) (A) (E⁷) (A)

praise I sing; I wor - ship in thy ho - ly place and
 cour - age gave; the kings of earth shall thank thee, Lord, for
 heav'n - ly height; the proud in vain thy fa - vor seek, but
 foes a - larm; the work thou hast for me be - gun shall

(D) (A) (E⁷) (A) (E) (E⁷) (A)

praise thee for thy truth and grace; for truth and grace to -
 they have heard thy won - drous word; yea, they shall come with
 thou hast mer - cy for the meek; through trou - ble though my
 by thy grace be ful - ly done; for - ev - er mer - cy

(E⁷) (A) (E) Γ (E⁷) (F \sharp m) (A) (D) (A⁷) (Bm) (F \sharp m⁷) (E⁷) (A) Γ

geth - er shine in thy most ho - ly word di - vine.
 songs of praise, for great and glo - rious are thy ways.
 path - way be, thou wilt re - vive and strength - en me.
 dwells with thee; O Lord, my Mak - er, think on me.

SERMON NOTES

A. The Example of Jesus (vv. 12-13)

1. Do You Understand (v. 12): What is meant by “return to his place?”
 - a. What theological point has Jesus made by washing their feet?
 - b. What principle of the Christian life does Jesus illustrate? What does He not institute?
2. Jesus’ Place, Jesus’ role
 - a. What is Jesus showing them and us about His lordship?
 - b. Why is pride so dangerous to the followers of Christ?
3. Humility: How is humility misunderstood in our age?
 - a. Why must we devote effort to cultivating humility?
 - b. What is biblical humility?

B. The Emblems of the Kingdom Of God (vv. 14-15)

1. Service to One Another: How does this service function in the Kingdom?
2. Example of Humility (v. 15)
 - a. Is Jesus instituting a new Christian ritual?
 - b. What sort of example is Jesus giving?
3. Spiritual and Physically (v. 15)

a. Spiritual

b. Physical

C. Hearers and Doers of the Word (vv. 16-17)

1. Our Motivation (v. 16)

a. Reality: How does Jesus ground His command

b. **Application: *Christians must never be ashamed of anything Christ has done.***

c. How does Christ apply His service to the lives of His people here?

2. Blessing Assured

~ God’s People Respond in Praise ~

*The Hymn of Commitment No. 565“All for Jesus!”

~ God Blesses His People ~

*The Benediction

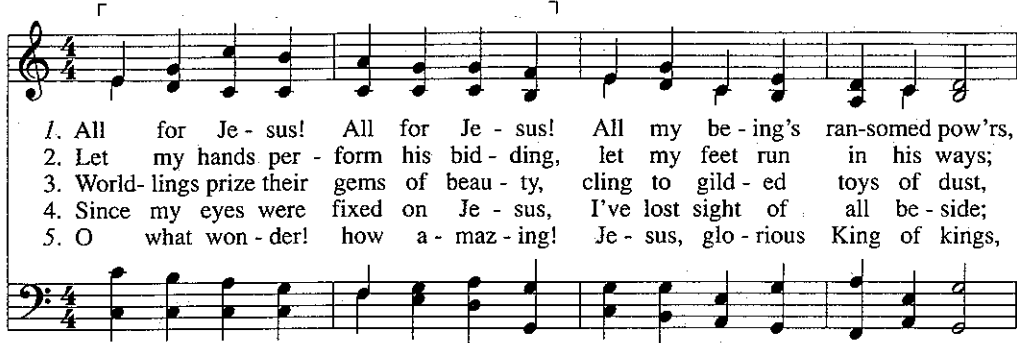
*The Response No. 735“The Gloria Patri”

*Glory be to the Father, And to the Son, And to the Holy Ghost;
As it was in the beginning, Is now, and ever shall be:
World without end. Amen. Amen.*

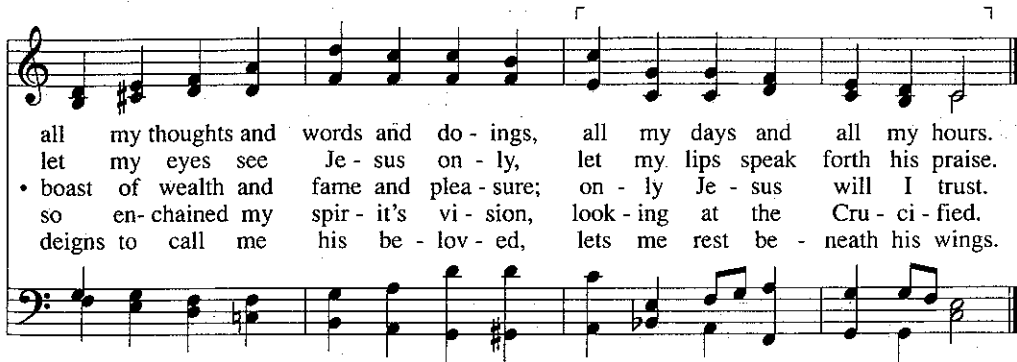
All for Jesus!

565

Offer your bodies as living sacrifices, holy and pleasing to God. Rom. 12:1



1. All for Je - sus! All for Je - sus! All my be - ing's ran-somed pow'rs,
2. Let my hands per - form his bid - ding, let my feet run in his ways;
3. World- lings prize their gems of beau - ty, cling to gild - ed toys of dust,
4. Since my eyes were fixed on Je - sus, I've lost sight of all be - side;
5. O what won - der! how a - maz - ing! Je - sus, glo - rious King of kings,



all my thoughts and words and do - ings, all my days and all my hours.
let my eyes see Je - sus on - ly, let my lips speak forth his praise.
• boast of wealth and fame and plea - sure; on - ly Je - sus will I trust.
so en - chained my spir - it's vi - sion, look - ing at the Cru - ci - fied.
deigns to call me his be - lov - ed, lets me rest be - neath his wings.

This History of First Presbyterian Church | Fort Oglethorpe
*Part 2: God Grows His Presbyterian Churches in Southeast Tennessee
and North Georgia Amid Many Great Difficulties*
Compiled by Ruling Elder David Bosshardt

From the interest of Christian people of the Northeast, in wake of the Great Awakening, missionaries were raised up by God to bring news of Jesus Christ to the Cherokee Indians.

Dr. Guidian Blackburn was the first in this area to establish missions at Charleston, Sale Creek, and Maryville, Tennessee in 1803. His support came mainly from the Presbyterians from whom he had gained his vision, solicited help, and reported back on the advance of the Gospel. His preaching and teaching and the reports back to his supporters created more interest in evangelism and Christianizing of the Indians. This led to the cooperative movement of the Presbyterian, Dutch Reformed and Congregational Churches. All were Reformed denominations, and they established a Board of Missions and The American Board of Foreign Missions that began to support other missionaries to the Indian Territory. The Board was ecumenical and externally evangelistic, though predominantly Presbyterian in membership, and it consolidated its effort at the Brainerd Mission where the first church south of the Hiwassee River was established in September, 1817. It was a Presbyterian Church, the Brainerd Mission Presbyterian, and it continued until August 19, 1838, when the last communion was served. The deportation of the Cherokee People west to the Oklahoma Territory, known as the Trail of Tears, closed the Presbyterian Church founded there.

The missionaries that remained, moved into the new town of Chattanooga and established the Presbyterian Church there. The first communion was served on June 28, 1840. Other Presbyterian Churches had also been founded in the area. Soddy had one, founded in 1828, in the Union Presbytery in TN. Lafayette, GA, known first as Chattooga, had a Presbyterian Church that started in 1836. The pastor of this church also established other churches in Catoosa County. These included Union Presbyterian (1837) that later split into Peavine Baptist and Blue Spring Presbyterian. Blue Spring Presbyterian met on the Napier property around the Red Belt Rd and Burning Bush Rd intersection. The Chickamauga Presbyterian Church (1837) was established at the Old Stone Church in Ringgold.

Martin Bandy's ancestors (the Andersons) donated the property for the building of that church. Most of the members of these churches came from Tennessee, Georgia and the Carolinas. These members would have been of Scot-Irish descent, and were more aligned with the Old Light Presbyterian school of thought, a difference from the New Light Presbyterians. The differences between these views of revivalism and

ecumenicism caused a split in the Presbyterian Church after the First Great Awakening. These Georgia Presbyterian churches belonged to the Ebenezer Presbytery which later became the New Hope Presbytery out of Athens, GA, and still later, the Cherokee Presbytery of North Georgia. Many of these new Presbyterian Churches had white and enslaved black members but not Cherokee members on their rolls.

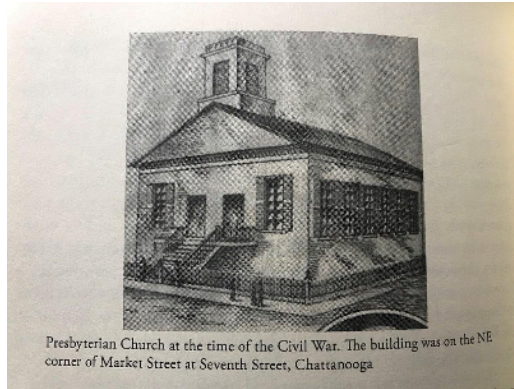


Those forming the new Presbyterian Church in Chattanooga had stronger connections to the more New Light Puritans of the Northeast who had come as Missionaries to the Cherokee people at the Brainerd Mission. The membership roll at the Brainerd Mission Presbyterian Church included white members, Cherokee members, and enslaved and free black members. The pastors from the Soddy and the Lafayette churches participated in the worship service and serving of communion at the founding of the Chattanooga First Presbyterian Church on June 28, 1840.

A number of pastors served the Presbyterian Church in Chattanooga before the War Between the States. This was a very tumultuous period for Presbyterian Churches. Splits and differences in the denomination recurred in the 1830s over Old School/New School issues as they had in the 1730s with Old Side/New Side issues, but the issue of Slavery was both a consolidating and divisive force among the Presbyterian churches. Chattanooga Presbyterian Church decisively followed the New Light teachings related to its founding and joined the Kingston Presbytery, a "New School" Presbyterian denomination. New Light/New School Presbyterians in the North found agreement with Northern Old School in their opposition to slavery and joined together again. In 1857, Chattanooga Presbyterian Church joined the United Synod, a New Light branch of Presbyterianism that was sympathetic to the institution of slavery, which in 1864 was assimilated into the Presbyterian Church of the Confederate States of America. The Presbyterian Churches of the Confederate States of America were mostly Old School/Old Light churches from their Scot-Irish origins. Eventually, the denominations

reorganized after the War to become the Presbyterian Church of the United States (Southern) and in 1866, came under the Knoxville Presbytery.

Reverend Thomas Hooke McCallie became the Chattanooga Presbyterian Pastor in January, 1862. The congregation had both Northern and Southern sympathizers. Hamilton County actually voted against secession in the State Assembly. When War broke out and Tennessee seceded from the Union, the theological and ideological realignment of the Presbyterians had already occurred years before. Division among the churches had occurred well before the division of the nation. Rev. McCallie was one of the only pastors that remained in Chattanooga during the attack and occupation of Chattanooga by the Northern Army. From week to week his congregation changed based on who was the occupying force in Chattanooga. Caring for the congregation during the War took its toll on Rev. McCallie, and he resigned the pulpit in 1873 because his health declined during that stressful era. After some time of recovery, he continued to serve the Knoxville Presbytery until his death.



The brick Presbyterian Church building was used as a hospital during Union occupation of Chattanooga. Its records were destroyed and when the Northern Army turned the building back to the Church in 1868, no furniture was left. All the pews and accouterments were destroyed. The Reconstruction times were hard on the congregation which had lost many of their male members to the War and the businesses, homes and usual supplies of food had been destroyed. The congregation attendance grew and many of those attending were part of the US Army of Occupation and their families. Those of the Occupation Forces attended the Northern Presbyterian Church (PCUSA) in their hometowns. Until a church of their accustomed denomination was started in Chattanooga, many attended Chattanooga Presbyterian. Membership rolls in the Chattanooga Presbyterian Church did not reopen again until 1868, when the Officers were able to be reorganized, trained, ordained, and installed.

In 1873 a Confederate Veteran and former Confederate Army Chaplain was called to pastor the Church, the Reverend Dr. Jonathan Waverly Bachman. Dr. Bachman was from Sullivan County, TN and initially served as a Captain of Artillery in the Confederate Army. He was captured at Vicksburg and exchanged in a Prisoner of War swap, then resumed his command. In 1864, he returned to the Confederate Army as a Chaplain. Three of Dr. Bachman's brothers were also Confederate Veterans and became Presbyterian pastors. As the privations in the aftermath of War and Union Occupation healed, and as the church began to prosper in membership and growth in ministry, extension and planting of daughter churches began.

Most of the Presbyterian Churches in the Chattanooga area can be traced back to their roots in First Presbyterian, the Brainerd Mission Presbyterian and ultimately from the Reformed Missionaries from the Northeastern United States who came in the cooperative effort of the American Board of Foreign Missions. This New Light spirit and mode of expansion was adopted by The Chattanooga Presbyterian Church in the establishing of daughter churches. Having established other congregations, what had been the only Presbyterian Church in Chattanooga, as well as the first Presbyterian Church, adopted the name "First Presbyterian Church of Chattanooga" in 1871 to distinguish it from the others that were being established. Even Second Presbyterian Church was established in the building of First Presbyterian Church as people who moved from the North during the post War and Reconstruction era wanted to attend a church affiliated with the Northern Presbyterian Church or Presbyterian Church of the United States of America (PCUSA).

The Reverend Dr. Bachman became very popular in Chattanooga. He served many Chattanoogaans well as a City Chaplain during the Yellow Fever Epidemic in 1878. He became a Christian Spokesman for many issues affecting the city. He was named Chaplain of Chattanooga by the City Council, a position he kept until after his retirement in 1924. The Bachman Tunnels connecting communities East of Missionary Ridge bear his name. One of his sons became a U.S. Senator. Under the administration of Dr. Bachman, several local churches were planted. Some of them included: Westminster (1883), Park Place (1883), St Elmo (1889), Central (1891), Lookout Mtn (1892). For consideration of the relationship with FPFO, we will focus on two, LMPC and St Elmo.

The method of expansion in the Knoxville Presbytery was for a mother church to pray for God's leading for an area where there may be a need for a church in the community. An elder who was led by God to take interest and was approved and confirmed by the Church Session became a Chairman of a Chapel Committee. This committee prayed for

individual families and households to desire to meet together also and pray about forming a new church. The Presbytery assisted in many ways. Members of the Home Mission Committee of the Knoxville Presbytery encouraged the new churches and offered financial support where possible as well.

Dr Bachman and the First Presbyterian Church were led to plant St Elmo PC in 1889 and Lookout Mtn PC in 1893. St Elmo was a prosperous community. The Mission Church of First Presbyterian started in that community on August 31, 1889 and quickly grew. The classic Gothic building was quickly erected and occupied before the end of 1889. Thirty-three members from First Presbyterian transferred their membership to St Elmo, among them were the first Elders and Deacons. It remains the oldest continuously operating Presbyterian Church in Chattanooga in the same building. After the establishment of Lookout Mountain Presbyterian Church in 1892, the two churches shared a pastor for many years.

Lookout Mountain had very few full time residents before 1910. Most of its residents lived in Chattanooga but had homes on the mountain to escape the heat and humidity in the Summer, and later the smoke and smog of heavy industry. The only way up the mountain was either by a toll road or by one of the railways. The Home Mission Board of the Knoxville Presbytery's Chairman was Dr. Thomas Hooke McCallie, the former pastor of the First Presbyterian Church from 1862-73. He was a close friend and colleague of Dr. Bachman. A member of First Presbyterian Church, Frank Caldwell was knocking on doors on top of Lookout Mountain, asking about starting a church. He met with Dr. McCallie and a number of Chattanooga's prominent citizens who lived on Lookout Mountain and in May, 1882. The Knoxville Presbytery took the church fellowship under their care. In October of 1892, after 10 days of evangelistic meetings, the Church was formed. Dr Bachman preached the first sermon and nineteen members from First Presbyterian transferred their membership there, including Elders and Deacons as the majority of the twenty-six founding members. Lookout Mountain Land Company donated a tract for the church. The Church has remained at the same intersection throughout its existence.

In the 1920s, as paved roads and inclined railways opened up Lookout Mountain to more year round residents, the church began to grow with more permanent residents rather than seasonal dwellers. Lookout Mountain and St. Elmo churches ceased their shared pastor arrangements and assumed independent identities. Lookout Mountain (LMPC) became the larger congregation by the late 1920's. Interested in having the more industrialized end of Broad Street ministered to with a Presbyterian Church, a missionary church was established in the McMillen's Store on Old St Elmo Avenue

known as the Brick Mission. As it grew, cooperative efforts from St Elmo and LMPC resumed to support this early work. Members from LMPC came to assist with the teaching and ministry.

Members known to us, such as Mildred Carnes, went to the mission church from St Elmo. She served the new Church, now called Mountain View Presbyterian Church, to teach Sunday School and minister to children of the community. The Mission of St Elmo and Lookout Mountain had become a particular Church in 1948 when it moved from the brick store to the remodeled McMillen house at 35th Street and St Elmo Avenue. Mrs. Carnes is remembered fondly as a local hair stylist and faithful member of FPFO who taught 5,6, and 7 year old Sunday School until her retirement in 2010 at age 96. She continued her faithful prayer support of FPFO and attendance, when health allowed, until her death in 2013 at age ninety-nine and seven months. St Elmo and Mountain View Mission Church shared a pastor from 1928 to 1964. In 1961, a new convert to Christianity, Herman McConathy, joined that fellowship at Mountain View. Herman was raised in the South Broad Street/St Elmo area. He was the 4th child of 8 siblings of unchurched parents. Though taught about God, he had not accepted and received the gift of salvation, himself. After hearing the preaching of God's Word at his sister's church, God opened his heart to recognize His call offering forgiveness and everlasting life through Jesus' sacrifice. He was baptized by Dr. Schweikert, a pastor from St Elmo PC who preached at Mountain View Presbyterian Church.

A pastor affiliated with Highland Park Baptist, named Banner, preached until the Home Mission Board decided to cease the work there. The congregation met and decided to go to the new church encouraged by East Ridge Pres. and starting up in Ft Oglethorpe called Lakeview. They took furnishings, kitchen equipment, pews, and a piano to the new Lakeview Presbyterian Church on Cross Street in 1966. Herman has been a member of the congregation since then and an Elder since 1975. In the next segment of our Church's history, we will examine how God brought Lakeview Presbyterian, our immediate historical progenitor Church, into being.



ANNOUNCEMENTS FOR AUGUST 13, 2023

- + The Lord's Supper will be observed as part of evening worship next Lord's Day.
- + The 40th Anniversary Committee will meet briefly immediately after morning worship today in the Parlor.
- + This year for Operation Christmas Child, we are focusing on filling boxes for 10 - 14 yr old boys, a frequently under-served age group. For August, please consider bringing items such as pencils, sm. pencil sharpeners, pencil bags (not boxes), sm. rulers (6 inch), colored pencils, ink pens, erasers, and sm. spiral notebooks.
- + On August 23 at 6:30 p.m. the Session and WiC will hold their monthly meetings. In light of these meetings, there will be no prayer meeting or children's activities that week. The Youth class and supper will continue as normal.
- + The Covenant College Church Fair is 11:30 a.m. -2:00 p.m. on Saturday, August 19. If you are able to help introduce our church to new Scots, please let Ryan know.

Keep Up With the Worship & Work of the Church

- + Sign up for text message alerts and updates by texting *FPFO* to 84576.
- + To subscribe to the prayer list, please contact the church secretary: office@fpfo.org.
- + Contributions may be received by placing your offering in the offering plate, by mailing a check to the church office, or online: FPFO.org/give.

FPFO Weekly Activities Schedule

The Lord's Day

9:20 a.m. Fellowship Time
9:45 a.m. Sunday School
10:45 a.m. Morning Worship
5:00 p.m. Sermon Broadcast
WAAK 94.7 FM
6:00 p.m. Evening Worship
(excluding First Sundays)

Wednesday

9:00 a.m. Ladies' Prayer Meeting
5:55 p.m. Covered-Dish Supper
6:30-7:15 p.m. Prayer Meeting
6:30 p.m. Children's Singing Class
6:30 p.m. Youth & Young Adult
Defending the Faith by RC Sproul
On First, Third, and Fifth Wednesdays
there is outreach at the Crossings Apts.

Children are always welcome in worship, but a nursery is also available for children 3 and under.

Nursery Aug. 13: M. L. Wilson & L. Bible

Aug 20: J. Porter & A. Wilson